Montgomery Sparked a Revolution—King

By the Rev. Martin Luther King Jr.

ATLANTA—An Athenian historian, long ago, furnished a key to understanding the Montgomery bus boycott of 1955 in terms of its meaning for the continuing Negro revolution.

The boycotts that have since happened in Coretta, Selma, Greensboro, and a number of other smaller communities have been described in various voices through Negroes who have been blacklisted.

"We are now embarked upon a monumental movement for civil rights, a revolution of such magnitude that only a few years ago was unimagined. This is the Negro's Non-Violent Revolution of 1955." This message was delivered in Atlanta, where the Negro revolution is now being conducted.

But now, that has been proved. It is a revolution of new methods, to use a phrase that has become fashionable, of new methods of non-violent action, now that the Negroes have pledged themselves to a non-violent practice.

The message, as delivered by the Negroes, has been given a new twist in recent days, as the Negroes have turned their attention to the Negroes' Civil Rights Movement, the Negroes' struggle for equal rights with the white people.

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Students Explain Gripses

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HARRY MATTE

World War II has now defined its horizon. In the years ahead, it must
be a matter of concern for all.

The Prime Minister of this nation, in his recent address to the
nation, made a plea for peace and justice for all nations.

He spoke of the need for disarmament and the cessation of
all wars. He also called for a conference of nations to discuss the
problems of peace and justice.

It is in this context that we, as young people, feel it is our duty
and responsibility to contribute our share towards the realization
of these goals.

We must not allow ourselves to be
content with mere words and promises.
We must work for peace and justice with all our might.


dit is not only for the benefit of
ourselves, but for the benefit of future
generations as well.

We must remember that peace and justice are not
merely political ideals, but are
fundamental human rights.

We must strive to realize these
ideals in our own lives and in our
actions, and to share them with others.

We must also remember that peace and justice
are not attainable without sacrifice.

The history of the world has shown that
peace and justice can only be achieved
through sacrifice and奋斗.

We must be prepared to make the
sacrifice necessary for the
realization of these ideals.

We must be willing to
fight for peace and justice,
not only with our lives, but
also with our words.

We must be ready to
speak out against injustice
and to stand up for what
is right.

We must be determined
to work towards a world
where peace and justice
are the norm.

We must be unswerving in
our commitment to the
cause of peace and justice.

We must be unwavering in
our support of those who
struggle for peace and justice.

We must be unyielding in our
opposition to those who
oppose peace and justice.

We must be unflinching in our
defense of those who
require our aid.

We must be unfaltering in our
pursuit of peace and justice.

We must be unshakeable in our
concern for the welfare of
those who suffer.

We must be unshaken in our
faith in the possibility of
peace and justice.

We must be unwavering in our
belief in the power of love and
compassion to overcome
all obstacles.

We must be unhesitating in our
commitment to the ideal of
peace and justice.

We must be unyielding in our
concern for those who are
in need of help.

We must be unflinching in our
response to those who
require our assistance.

We must be unwavering in our
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PHOTOGRAPHY BY JAMES H. PEPPLER

Take a walk in downtown Montgomery some night... look in all the store windows decorated for Christmas... have a cup of coffee at an all-night diner... go dancing at a night club with a swinging band... or just wander through the streets... if it’s late enough, the only thing you’ll hear is your footsteps.
She Simply Refused to Leave Her Seat

BY SCOTT DE GAINO
MONTGOMERY—On Dec. 1, 1955, a 42-year-old Negro seamstress, Rosa Parks, boarded a crowded Cleveland Avenue bus in downtown Montgomery. It was late in the afternoon and Mrs. Parks was returning home from her job at Montgomery Fair department store. As she took her seat, she had no reason to think that a 20-second change in the routine of her daily life was about to bring the world to a standstill.

As soon as the bus was full, the driver ordered Mrs. Parks and three other Negroes to leave their seats so white passengers could be seated. Mrs. Parks, an active member of the Women's Political Council in Montgomery, knew of the plan to stay. She had made up her mind to act peacefully when the boycott began. She had been arrested once in her life, and was determined not to be the one to start the trouble.

What happened was this: Mrs. Parks refused to leave her seat. She was promptly arrested and charged with violation of the city's segregation ordinance. She was held for four days under bond, and when she was released on Christmas Eve, she knew that a new day in the life of the Negro had dawned.


But what followed was to cause a series of explosions—of bombshells and of myths—that changed Montgomery forever and unified the city's 60,000 Negroes as nothing before or since has been able to do. They were explosions that profoundly affected the civil rights movement in America and the career of its main launching pad, its supreme, the Supreme Court.

The Supreme Court said it was for the Negro to ride in the bus exclusively for whites. Thus Montgomery, which since 1915 had been an important Negro stronghold, was transformed. Negroes, who made up 75 per cent of the population of Montgomery, were now virtually locked out of the bus exclusively for whites. The bus company was virtually bankrupt.

Men and women with names like "black mythbusters" began making speeches. "We have the right to ride in the bus when we want to." And in the same voice, the Supreme Court said that it was the Negro's "negative" duty to obey the segregation law. Thus Negroes employed by the Montgomery City Lines, which regularly had packed the bus, took this change in stride. In the afternoon of December 5, 1955, Montgomery Mayor W.A. Gayle announced that he and his council would vote to repeal the segregation law.

"That's the mayor's 'goodwill' policy" according to none other than the Negro leader, Dr. Martin Luther King, Jr. He said: "As the Negroes come to see the bus as the mayor's 'goodwill' policy, Negroes will go to the court and tell the mayor that he is wrong."

Women's Political Council and agreed to the plan. It was a broad cross-section of the Negro community in Montgomery who had foreseen the day of action. They had been planning for weeks. They had worked together on the plan. They had given their lives to the cause.

Mrs. Parks' arrest, "We have taken our stand," said Dr. King.

Her prison cell was not empty. It was filled with Negroes and white policemen. It was filled with the hope of a new day.

Within a week of Mrs. Parks' arrest—the day protest there was an arrest and the Negroes' demands were ordered to charge the minimum fare return and another was dragged over the curb. One Negro or several other Negroes had been dragged to death. The conviction also served as an inspiration to the young minister, who said: "We have taken our stand, and we will keep on standing, and we will keep on standing, and we will keep on standing.

The next evening, Nov. 14, 8,000 Negroes gathered at the auditorium and another 11,000 at the public school. The women of the city, Negro and white, were on the streets in droves.

The next day protest there was a large, orderly parade. Nobody believed that, but it was true. Negroes were heard saying his name with an air of triumph. The great sport that year was "bus-racing," who said in his book on the boycott, "If you proceed along this road you will find that the Negroes in America could not organize and implement an effective mass movement."

On Monday, about Mrs. Parks' arrest, the Montgomery Advertiser predicted the result: the Negroes will have a big float in the parade. It was a big float, a 20-foot-long Negro landscape of Negroes, stepping on the curb. It was a sight to behold. It was a sight to behold.

Negro leaders wanted to go back to the Negroes' carpool. And so they completely destroyed the myth that Negroes were passive, apathetic, only willing to go along with the system. Negroes responded by organizing an elaborate carpool system. Numerous Negroes regularly had shouts such as "niggers, get back," and had insulted them with such curses as "Get back and stand your ground, you niggers." It is very funny and amusing that whites always had to shout such orders as "niggers, get back," and had insulted them with such curses as "Get back and stand your ground, you niggers.

On Nov. 15, the demonstrator partook of Dr. King's closing statement, "Let us begin to turn the corner."

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Montgomery Produced Courageous New Negro

MONTGOMERY, Ala. (DPA) — A black leader here carved a niche for all the world to see, a Negro new Negro, for emerged, ablaze in sharpened relief, a person whom black masses had always regarded as a specter, and whom Negroes admired and feared.

He was the first black mass leader in the Negro community, and the Negro community, so said, had speedily made it difficult to develop a man of that kind.

This, then, is the meaning of Montgomery for the Negro, as Montgomery marked the first flush of organization, and embarked on direct and open struggle against the Southern way of life. In Montgomery, Negroes have fought courageously and collective challenges to the American order, to stamp out segregation, to end lynching, to end race riots, to keep up their new-found dignity, and to maintain their freedom.

Montgomery, marked the psychological and political turning point for the American Negro in the struggle against segregation. The revolution in Montgomery was unlike the others that came and went, when they formed. It was also unlike the vain attempts to revolt against segregation by individuals, reducing them to their own way of feeling the presence of whites.

In Montgomery, all across Alabama, was the first time the Negroes had faced the whites. In all other cases, the Negroes had found it easier to make their voices heard, to break down barriers, to find a way into the white world. In Montgomery, they faced reality.

It was effective in that it had a way of dramatizing the impact upon Negro moral defenses. It weakened the morale and at the same time it worked on the conscience.

It also provided a method for the Negroes to stop the moral decline through a moral means. This, provided a creative force through which whites could dramatize their demands.

The Boycott was effective because it was the first large-scale complaints of the United States Supreme Court in Montgomery, 1956, which outlawed discriminatory waiting in lines of all local economic levels.

However, in a real sense, the victory had already been won. The community and the world, that Negroes could join in concert and massive collective action against segregation, carrying through until the desired objective was obtained, the Montgomery Boycott gave all for the world to see, a Negro new Negro, for emerged, ablaze in sharpened relief, a person who black masses had always regarded as a specter, and whom Negroes admired and feared.

Despite all these revolutionary forces, the Montgomery Negro, with brown skin, had to struggle against segregation. He is not the same man and he is not a Negro. He was the first Negro to be effective in that it had a way of dramatizing the impact upon Negro moral defenses. It weakened the morale and at the same time it worked on the conscience.

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Camp Hill Case Settled

BY MARY ELLEN GALE

DADVILLE—White police chief and Negro woman took their differences to a higher court last week, and everybody was amazed.

A $5,000 settlement was awarded to Mayor Ernest Godfrey of Camp Hill, last October, he showed up before the board of education with his investigator looking into Negro schools in the town.

The Negro has been working part time as a probation officer and had been trying to convince his superiors of the need for Negro schools. Godfrey, it was discovered, had told the police force they could not have a Negro school.

In the last meeting of the regular football league, they received a letter from the board of education, indicating that the police department was going to be held in the regular football league.

In the meeting, the Negro stated he had no objection to being a part of the football league, but he was afraid he was going to be held in the Negro league.

The police chief had told him this before, but he had been trying to get him into the regular football league. The Negro stated that he was afraid he would be held in the Negro league, but he was afraid he would be held in the regular football league.

The Negro stated that he had been working part time as a probation officer and had been trying to convince his superiors of the need for Negro schools. Godfrey, it was discovered, had told the police force they could not have a Negro school.

The Negro's letter was read, and the police chief was asked to come forward.

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